• of Palmer

A SERMON PREACH'D ON EASTER-DAY AT OXFORD, IN SAINT PETERS CHVRCH IN THE EAST, the Accustomed place for the REHEARSALL SERMON on THAT DAY:

Wherein is prov'd the SONNES Equality with the FATHER, the *Deity of the Holy GHOST*,

AND

The Resurrection of the same Numericall Body, *Against the old, and Recent Oppugners of these* Sacred Verities.

BY

RICHARD GARDYNER, D. D. and Canon of the Cathedrall Church of Christ in OXFORD.

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TO

THE RIGHT WORSHIPFVLL, AND REVEREND, *DOCTOR BAYLIE*,

PRESIDENT OF St IOHN Baptiſt's Colledge, Deane of SARVM, *and the Worthy* Vice-chancelor *of the* VNIVERSITY of OXFORD.

SIR,

I *May ſeeme to* hazard *your diſpleaſure in* ſurprizing *you with this* Inſcription *beyond your expectation, and againſt your* Aſſent. *Yet I truſt you will pardon my* boldneſſe *for not pardoning*

your modeſty. *The* matter *being* conſign'd by *your* Warrant *to come abroad in* publike *view, I preſume you will* deigne *it a ſafe* conduct *vnder your* Name, *ſince it would be an* injurious *ſurmiſe to imagine you are loath to maintaine, and* make good *your owne* hand. *The Preaching, and Printing of the* Argument *is an intire* Act *of my* Obedience, *which prompts me to beleeve you cannot chooſe but* protect, *what you ſo much* approv'd. *Not long agoe my meane,* obſcure *ſelfe repreſented the* Perſon *of our owne much honour'd* DEANE *in this ſpirituall* Imployment: *That* task *was* back'd *with good ſucceſſe, for he freely* guarded *it with his* Tutelar *power, being unwilling what was done in* his ſervice *ſhould be* expos'd *to the* mercy *of the* world, *and left to ſeeke* forreine *engagements.*

I know from my owne experience that you are made up of the ſame extractions *of* goodneſſe, *and* gentleneſſe; *your* affections *alike* poys'd; *your* pulſe *beates in as* even, *and as* ſoft *a temper, there's no* ſullennes, *no* roughneſſe

neſſe *in it. As yet you* dignify *an equall* Dignity *in the* Church; *you* fill up *the* place *of Government with that* generall *applauſe, which heretofore was* pay'd *as His* due. *And though the* beames *of his* Favour *ſhine upon me in a more* direct line, *yet I feele the* Reflexion *of your* friendlineſſe *much* intended *towards me. The* Concurrence *of which* Circumſtances *hath inſtructed me that my* Dedication *would be* miſplac'd, *if it* pointed *to any but* your ſelfe.

The Scope *of the* diſcourſe *ſuites with the ſeaſon of the* Day, & Times, *in that it vindicates the* Rights *of our* Common Saviour, *and our* intereſt *in his* merits. *I acknowledge in* ſincerity, *not out of adulation, (and yet to Speake* truth *of* ſome *is rendred in the* Dialect, *and* bad Comment *of the Malevolent to* flatter,) *that by the* piety, *and* prudence *of the* Arch-Angell *of our* Church, *the moſt vigilant* Sentinell *of our* Vniverſity, Socinianiſme *is not* diſcerneable *amongſt us, although their* bookes *have* Clancularly *crept in, endeavouring to* infect,

and poyſon *our* faith. *My* zeale *to the* Primitive Truth, *with which we have been ſo long, and ſo happily poſſeſs'd, rais'd me to purſue it's juſt defence, leſt the* unexperienc'd *being enſnar'd with the* glaring *appearance of* Sophiſticated *Reaſon, might be entic'd to* ſuck up *the* venome *their Rancour hath* diſgorg'd. *If they intend to* bargain *with* conceal'd factors *to accomodate them for a* Reply, *let them know they ſhall not winne ſo much upon me as to wreſt, or extort the leaſt anſwer, for I meane not to make a* Trade *of writing, eſpecially againſt ſuch, who would* reduce *us to our* firſt Rudiments, *and put us to prove* Prinicples *not to bee* Controverted.

It is enough, I have diſcharg'd my duety to God, *and my* Nation, *in making a plaine* diſcovery *that the* malice *of their* Tenets *ſtrikes at the* Roote *of Religion,* ſhakes *the* ground *of our ſalvation, vilifies the* generally received *expoſitions of the* Orthodox Fathers, *who drew the* water *of* life *neareſt to the* Fountaine *Head, and makes our owne* particular Church

Church *to be all this while at a losse, by standing* immoveably *upon the* old way, *without stepping aside to any* crooked by-paths, *which* Crosse *the venerable* foot-steps *of the* Catholique, Apostolique *Doctrine. Thus having* silenc'd *my* penne; *to* suffer *for such a* cause *will be my* triumph, *and I shall gaine the* victory *when they 'count me* overcom'd. *But I* stay *you too long in the* Porch, *may it please you to looke in, and behold the* building, *on which if you vouchsafe a favourable* glance, *you shall the more oblige me to bee*

Yours ready at your

Commands

RICHARD GARDYNER.

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8. Chap. Rom. verſ. 11.

But if the Spirit of Him that rais'd up Ieſus from the dead dwell in you, He that rais'd up Chriſt from the dead ſhall alſo quicken your mortall bodies by his ſpirit that dwell's in you.

MY meſſage on *Chriſtmas day* was Chriſt's comming *into* the earth; my *Eaſter* tidings are that He came *out* of the earth. There He wore the cognisance, and badge of a *ſervant*: Here He

did *Lord* it, like a *Soveraigne*. There the Divinity was *eclips'd* by the *interpoſition* of his Fleſh, He being pleas'd not only to *aſſume* our Nature but to *yeeld* vnto it. Here the beames of his heavenly Majeſtie ſhin'd forth ſo cleerely, that in the ſame Nature, which was *conquer'd* He *vanquiſh'd* the Conqueror, and put the *Graue* to *flight*. There *Natus eſt nobis*, here *ſurrexit pro nobis*. We are concern'd in both, yet our poſſibility is conditionall, it ſtands vpon a *But*, and *If*: *But if the ſpirit of Him that rais'd vp Ieſus from the dead dwell in you. &c.*

The words relate the reſurrection of Chriſt in his Body *Naturall*, and *Myſticall*. The ſame *ſpirit* is *Agent* in One, and the Other. The maine *Act*, Raiſing. The *perſon* rais'd, *Ieſus*. The eſtate *from whence*, from the dead. The *effect*, and *conſequent* of Chriſt's *Antecedent* Riſing, the quickning of our mortall Bodies. The condition requir'd to *qualifie*, and make vs capeable

able to riſe with Him, the reſiding, or inhabiting of the ſame ſpirit in vs. *He that raiſed up Chriſt from the dead ſhall allſo quicken your mortall bodies by his ſpirit that dwels in you.*

I will begin as the *Spirit* ſhall enable me with *the Spirit of him* that raiſed up Ieſus from the dead.

The *Spirit*, when it referres to the *Deity*, may be taken *Eſſentially*, or *Perſonally*. The firſt acception is common to the whole *Trinity*, for *God*, ſaith Saint *Iohn*, is a *Spirit*, ſimply, and abſolutely. The other ſignifies a diſtinct *Manner* of ſubſiſting by way of *Effluence*, or *Emanation*, and that ſpecifies the *Third perſon*, who by a ſuperexcellency is term'd a *Spirit*, becauſe He is as it were *ſpir'd*, or breath'd from the *Father* and the *Sonne*: And thus is the word here uſed. S Ioh. c. 4. v. 24.

But firſt we hence obſerve the *Trinity*

Perſonall. The *Third perſon* is ſet downe in plaine termes; the *Spirit*, being his uſuall name throughout the whole Scripture. The *Father* is intended by the *periphraſis* of him. By *Ieſus Chriſt* the Sonne, the *ſecond perſon*.

Neither is it any diſparagement to the ſonnes *equality* with the *father* that the holy Ghoſt is *implicitely* in the text, and expreſſely in the 10. of *S. Mathew* ſtil'd the *Spirit* of the *Father*, for in the 4. to the *Galathians*, and in the 9. verſe of this chapter, he is as truly called the *Spirit* of *Chriſt*. In the 14. of *S. John*'tis *Rogabo patrem*, I will entreat the Father to ſend him. But in the 16. of the ſame Evangeliſt hee aſſumes the authority to himſelfe, ſaying, *ego mittam*, I will ſend the Comforter, to ſhew that with the Father he ſent him. We ſee a neceſsity it ſhould bee ſo. *Nam cum Spiritus ſanctus ſit Patris, & Filij amor unitivus, vel nexus communis*; for the bleſſed *Spirit* being the mutuall *love* of the *Father*, and the

Aqu. part. 1. q. 36. art. 4. in corp. & q. 37. art. 1. in corp.

Sonne;

Sonne; his *Emission*, or sending forth must be alike from both. Yet because the *Father* is the *fountaine* of *orderly* procession in the *persons*, all the *glory* of the *action* may bee reduc'd to him, in regard 'tis his prerogative to be the *Originall* of life, and glory to the rest.

And here, without more adoe, wee are in sincerity to subscribe to the *Deity* of the *holy Ghost*. For seeing his *Personall property* is in the God-head *essentially*, 'tis certaine hee agrees in the Vnity of the divine Essence, because *whatsoever is in God is onely his being*. And indeed how can a sinne against the *holy Ghost* make the delinquents lyable to an infinite punishment, unlesse it be because it doth prejudice the *Interest* of an *Infinite being*? He who is the Enditer of the Scripture, and testifies the truth to every faithfull soule hath beene punctuall herein to *take away mistaking*. For *Ananias* his Lying to the *holy Ghost* in the 5. of the Acts, and the third is explained in the very

next verſe to be all one as to *ly to God.* To let us know the mighty worke of *Creation owne*s him as well as the Father, and the Sonne, 'tis regiſtred in the 33. of *Iob*, the *Spirit* of the Lord hath made me, and the *breath* of the Allmighty gave me life. And if ſo; then he hath a *Reall ſubſiſtence*, and is not a meere *Motion*, or quality in *God*, as the πνευματομάχοι of old, and *Socinus* of late blaſpheme. I will not beate that forlorne hereſy any farther, there's enough to cleare the *point* in his *raiſing up* Ieſus from the *dead*, an effect, which none but the *ſupremeſt cauſe* can produce.

And indeed it was needfull for S. *Paul* to reſt, and *anchor* this wondrous *Act* upon an omnipotent Agent. For the eſtate of the dead in the eyes of men, and in the conceit of Chriſts *chiefe* followers was loſt, and deſperate; ſo that wee ſhould never have believed that death, and the grave would let goe their *hold*, and part with their *prey*, were it not that wee have the Apoſtles word,

word, nay Gods owne deed for it. The disciples that went to *Emaus* had their soules so appall'd, and their hearts so dead within them, when they saw the onely *staffe* of their comfort quite *burst* in pieces, and *block'd* vp within a Pile of stone, that through weakenesse of faith they were almost at a *Non-plus*. We, say they, as it is in the 24. of Saint *Luke*, *did* hope, (see, now they *doe not*) that He *should* haue redeemed *Israel*. And *Peter* himselfe, who before bore record of his *Divinity*, when he averr'd thou art *that* Christ the *Sonne* of *God*, now comming to his tombe, and not finding him there, went away *wondring* with himselfe at what had happen'd, in the 12. verse of Saint *Luk's* former Chapter. So that those words of *David* in the 30. *Ps.* may well befitt this blessed *Sonne* of *David*. *What profitt is there in my blood when I goe downe to the pitte? Shall the dust giue thanks to thee? Or shall it declare thy truth?* S. Ioh. cap. 6.

Our

Our *Saviour* foreknew how gladly they would perſwade themſelves, and others that he was a ſpirit, or it was a ſhadow, a phanſie that deluded his diſciples, and therefore to ſtop the mouth of malice hee frequently appeared to them. Hee did not ſo familiarly preſent himſelfe to their company as before his death, that they might know his body was *Alterius gloriæ* a glorified body. Yet hee did oft converſe with them, to ſhew his body was *ejuſdem naturæ*, the ſame individuall body. He did eat in their preſence, not often: to informe them *Aberat eſuriendi neceſſitas*, he was to hunger, and thirſt no more. Yet he did not altogether abſtaine from meat, they gave him a piece of a broyled fiſh, and hony combe, and he truly ate before them, to aſſure them *Aderat edendi poteſtas*, that hee roſe in his humane body, ſince it had a *naturall capacity* to receive ſuſtenance, though the converting it into nutriment was diſpenſ'd with, in regard there was no need of it. Hee would make their *eyes* and *hands*

Aq. 3. part. q. 54. art. 3. & q. 55. art. 6.

Aqu. ſupplem. 3. part. q. 81. art. 4.

Part. 1. q. 51. art. 3. ad 5.

hands his witnesse, behold my hands, and my feet, It is *I my selfe*, handle, and see, a spirit hath not *flesh*, and *bones*, as you see Me have. To *Mary Magdalen* he said, *Noli me tangere*, touch me not, to signify *Immortalitatem dederat*, hee had cloath'd it with immortality. To his disciples, *videte & palpate*, to give security *Naturam non abstulerat*, he had not chang'd the substance, but the quality. *S. August. ep. 57.*

In the one he shewed *gloriam resurgentis*, the rare endowments hee had adorn'd it with upon his rising, in the other hee declared *Veritatem resurrectionis*, the evident truth of his Resurrection. *Aq. 3. part. q. 55 art. 3. in corp.*

Saint *Peter* became hereupon so well catechis'd that hee told the Iewes in a full assembly, *Him*, whom you have slaine, and crucified, *this Iesus* hath God raised up. *Act. 2.* *Him*, whom you have deny'd, betray'd, and kill'd, *Him*, hath God rais'd, *Act. 3.* Yet this doth not derogate from the

glory of Christ that *Deus suscitavit*, God raised him up, is so much repeated, for though as the *Sonne of man* Ἐγήγερται, Hee was raised up, 1. *Cor.* 15. yet *as the Sonne of God* ἀνέστη ἀπὸ νεκρῶν, He rose againe, and reviv'd to be Lord both of quick, and dead. *Rom.* 14. 9. As the *Father* hath life in himselfe, so hath the *Sonne* life in himselfe. *Joh.* 5. Hee had power to *Lay downe* his owne life, and he had power to *take it up* againe. *Joh.* 10. The rage of the Iewes destroyed the Temple; in 3. dayes hee built it up againe, he spake, and performed it in the *Temple* of his *Body*.

Thus was He *Primitiæ dormientium*, the first fruits of them that slept, not because he dyed before all men, or was raised before all others, but in that he was the onely one that raised himselfe from death. They rose *iteram moriturè*, to dye againe; but Christ is risen, and dyes no more. He rose by the power of his *Deity*; which was *hypostatically* united, they were raised by

Aq. 3. part. q. 53. art. 3.

the vertue of his rising, for 'tis true of his resurrection, which is sayed of his blood, *priùs profuit quàm fuit*, it was effectuall before it was actuall. Hence is my Apostle so positive, *He which raised up Jesus from the dead shall also quicken your mortall bodies.* S. Bern.

A benefit so sure that in the 2. to the *Ephesians*, and the 6, wee are allready risen with him, and estated in *possession* of those heavenly mansions, though yet we be but *in expectation*; For there must be a correspondence betwixt him, which is the *Head*, and us the *Members*, and unlesse we imagine the *body* of *Christ* like that hideous image, whose *Head* was gold, and *Feet* clay, our *glorious* Head must needs have *glorified* members. Dan. 2.

It was the Tenet of *Eutychius* sometimes Bishop of *Constantinople*, that our earthly Tabernacles, which must be committed to the dust, were too meane to bee restored, and renewed at the last day, so *Aq. 3. part. q. 54. art. 2. & supplem. 3. part. q. 79. art. 1.*

 that

that hee thought the blessed soules should in stead of them bee invested with other bodies, of a strange, I know not what *sublimated* substance. The same *Chymæra* is *hatch'd* againe by the *Socinians*, now, who would seeme more *subtile* then all that have beene before them, when indeed their boundles errours demonstrate them more *brainsicke* then the former. *Smalcius* in the name of his *incredulous* Fraternity pronounceth this desperate position, *Corpora hæc, quæ nunc circumferimus resurrectura non credimus.*

Smiglec. exam. cent. error.

Were they not given over to the spirit of *contradiction* they might read their confutation in the *Etymon* of the word; For what is *Resurrectio, nisi iterata, vel secunda ejus, quod cecidit surrectio?* But a restitution of the same thing, which once perished, and was gone? And therefore the very flesh turned to corruption, and resolved into ashes must in the same nature, and manner returne to it selfe, else it cannot

Aq. supplem. 3. part. ex Damasc.

properly

properly be termed a Resurrection.

Besides, if our particular bodies shall not rise againe, then we our owne particular selues shall never be reviv'd: *Nam hic numero dicitur ab unitate Corporis, aque ac animæ.* For the *individuating*, or making a man to be *numerically*, one and the same, depends as well from the *Identity*, or oneneſſe of the *body*, as of the *ſoule*.

Saint *Paul* foreſaw ſome *cavilling* ſpirits would plead for a *mutation* of bodies when the laſt trump ſhall ſound, and thereupon he *fortifies* againſt them with a ſignificant, and powerfull propoſition, *This corruptible muſt put on incorruption, This mortall muſt put on immortality.* He iterates the pronoune, *This* corruptible, *This* mortall, to perſwade the *certainty* of raiſing the *ſame*, naturall, humane body. He ingeminates the *Oportet*, This corruptible *muſt*, This mortall *muſt*; to warrant the *neceſſity* of the performance: The te-

nour of his ſpeech is ſo earneſt that hee ſeemes to clappe *himſelfe* upon the *breaſt*, and to point with his finger at his *owne body*, This *Identicall* thing, this *Idem numero*: not an other inſtead of this, but *this corruptible, which I now carry about me*, This mortall, *which ſhall lodge in the bowells* of the earth, *maugre* the jawes, and belly thereof, ſhall be reſcu'd thence, and ſetled in *Eternity*; which is a pregnant proofe that by affirming *fleſh and blood ſhall not inherit the kingdome of heaven*, *Non excluſit naturam, ſed culpam*, hee excluded not the nature, and *ſubſtance*, but the *enormous pravity* to which 'tis ſubject in this ſtate of *infirmity*. Whereupon it immediately followes by way of Comment on what went before, neither ſhall *corruption* inherit *incorruption*. Fleſh, and blood *tainted* with corrupt luſts ſhall not be admitted, but as *refined*, and *purified*, it ſhall finde a place in heaven.

Greg. Mag. c. 29. expoſ. moral. in cap. 19. Iob.

For why ſhould not the fleſh, which

hath bin *Co-worker*, and *Ioint-martyr* with the ſoule, participate a proportionable *guerdon* as well as the ſoule? *God* proclaims in the 18. of *Ezekiell* that his wayes are *equall*; how then can it ſtand with *his iuſtice* that *one* body ſhall victoriouſly fight his battles, and *an other*, which never *appeared* in the quarrell bee honoured with the *Crowne*? If the *Materiall* halfe of us *vaniſh* in our diſſolution, in vaine did *Chriſt* take our *ſhape* upon him; for if our *fleſh* muſt bee utterly deſtroyed, it had beene ſufficient onely to aſſume our *ſpirit*? To what end are wee willed at his *ſecond* comming to *lift up our heads* in triumph, if the *whole body* ſhall be conſumed to *a Nullity*? The truth is, the *Socinian concluſion* is conſonant to their heartleſſe, diſconſolate *premiſſes*. For well may they believe their bodies ſhall not be reſtored, & *quickned by Chriſt*, ſo long as they hold *no price* was payed for their recovery. For as the *Saviour* of the world will never ſee them periſh who dye in the *faith* of him their *Redeemer*,

Ezek *cap.* 18. *v.* 25. 29.

S. Luk. *cap.* 21. *v.* 26.

deemer, so 'tis justly to be feared he will suffer those to be lost, who *reject* his *Redemption*. But to us, who give heed to his divine word as to a *light* shining in *darkneſse*, the *old*, and *new* Testament hath said enough to make us undoubtedly expect that every *Atome* of our dust, and *Cinders* shall be gathered together, and *enliven'd* by the *proper* soule, and that with *these eyes* we shall see *God*, and *no other* for us, as holy *Iob* speakes. Saint *John* doth fully expresse this Article, the *houre* shall come, in which all that are in the *grave* shall *heare* his voice, and *come forth*. The *Evangelicall* Prophet *Esay* in his 26. Chapter is most Emphaticall. The *dead* men shall rise, together with *my body* shall they rise, that is when *I rise*, all the *dead* shall *rise*: Awake, and sing yee that dwell in the *dust*, the Earth shall *cast out* the dead.

S. Ioh. *cap.* 5. *v.* 28. 29.

But because they advance *Reason* to stand in *Competition* with Faith, we will allow it a *share*, holding it inconvenient to frame

frame a bill of *divorce* betwixt them, then it cannot bee deny'd that *Right* naturall *Reason* guided by the *Spirit* of *Grace*, and *light* of the *Word* hath a profitable use to *illustrate points* of beleife. *Nam cum Gratia non tollat naturam sed perficiat, oportet vt naturalis ratio fidei subserviat*, as the Schooleman well teacheth. The better to *foyle* these *Goliahs* with their owne *weapon*, let vs consider *quòd Anima seperata retinet naturam immibilitatis*, that

Aq. part. 1. q. 1. art. 8. ad 2.

Aq. part. 1. q. 29. art. 1. ad 5. & Cont. Gent. l. 4. c. 79.

The *Soule* in her seperation *naturally* inclines to be *consociated* with the body, because shee *naturally* desires to bee *freed* from that *imperfection* she stands in while she *is a sever'd* part from the *whole*, and so we shall be compell'd by reason to grant their *Revnion*, and consequently a *Resurrection*, since their permanent, continu'd *disvnion* being against nature cannot be *perpetuall*. Besides

If man before he receiv'd his constitu-

tion was *potentially* in the *dead* Elements, out which he was extracted, and in like manner after his dissolution remaines *potentially* in the same *Masse*, why should incredulous nature *shrink* at the possibility of raising the *dead*, since the *God* of nature can as easily *new-cast* Man, as he did actually *mold* him out of a *potentiall* being in his first *Principles*?

Iust. Mart. ad qu. & Resp. Grec. if that book be his.

The *Rock* out of which we were hewen, the bodies we move, and walk in doe sufficiently perswade that he, which of a little *seed*, or *blood* could fashion a *living* man in the *Wombe*, and so produce him into the world, knowes how out of dry, and *rotten* bones, to *cloath* him with the *same shape*, which he himselfe at first *bestow'd* vpon him. His ability to worke the *Cure* is illustrious in his former actions, for did he not establish this ample world, and all things in it with a *word*, onely with a *Fiat*? And is his *Arme* so *shorten'd* since, that he cannot *recollect* our

dispersed

diſperſed matter lying *couchant* in the earth, the ſea, or whatſoever ſubſtance elſe?

The *verdit* of ſenſe will paſſe on our ſide; for who ſees not *minus eſt reparare quod erat, quàm feciſſe quod non erat*? It is a worke of much leſſer power to *reſtore* that, which ſometimes was, then to *Create* that, which never had bin. Why doſt thou wonder ſaith *Tertullian* that God ſhould revive thee being dead? He that at firſt made thee of a *Clod* of Earth, can *refine* thee out of a *Clod* of Earth. *Qui non eras, factus es; Qui non eris fies.* Thou, which wert not, art now made, and againe, when thou ſhalt not be, thou ſhalt be made. Yeeld me the *meanes* by which thou wert *made*, and then enquire after the *meanes* by which thou ſhalt be *rais'd*. *Tertull. Apologet. adverſ. Gent.*

The continuall *courſe* of *nature* in the *digeſtion* of the food brings a forcible *Remonſtrance* that the Reſurrection is not incredible. Out of the *Earth* comes the

bread we eate, that *bread* after it passeth through severall *concoctions* is alter'd and chang'd into *blood*, then convey'd throughout the parts of the body, and at last attaines to be even of the *very substance*, and nature with the body. Now tell me what strange difference is there betwixt this, and the *quickning* of our mortall bodies. In this, that, which was *Earth*, and sprung out of the *Earth*, becomes *flesh* in *substance*, which before it was not; in the *Numericall* resurrection, that, which was *flesh*, and after turn'd into *Earth* becomes *flesh* againe in the *same* nature, which before it was. If that were not dayly, and *ordinary*, this new & *extraordinary*, the *difficulty* would appeare no *greater* in the One, then in the Other. I could drawe arguments from the whole *booke* of *Nature*, for every *leafe* therein is a *Commentary* vpon this doctrine.

We may behold a *tall* lofty *tree* to arise out of a little *seed*. If you demande, saith *Gregory* the *Great*, *vbi latet fortitudo ligni, asperitas*

asperitas corticis? viriditas foliorum? whence was deriv'd the *solidity* of the wood? the *superficiall* roughnesse of the *barke*? the *flourishing* greennesse of the leaues? experience testifies it proceeded from the *spreading* vertue, which lay *treasur'd* vp in the *seed*. what marvaile then if He that from a small *seed* dayly *extracts* the wood, fruit, and leaues in the *trunke*, and *branches* of a tree, doth likewise *reduce* bones, veynes, and haire out of the least *remainder* of our *dust*? And having *grafted* them into the former *stock* of the same *flesh*, commands againe *breath*, and warmeth into that *flesh*, *blood* into those *veines*, *strength* into those *bones*, and *beautifies* those heires with a fresher *hew*. *Tertullian* thought good to demonstrate the resurrection from the *Phœnix*, springing vp *new-liv'd* out of her owne *ashes*; from the *flyes* lying dead all the *Winter*, and reviving with the *heate* of the *Sunne* in the *Summer*; from the dayes *expiring* at *night*, and rising next morne *attir'd* with *light*; from the Earths

Greg. Mag. l. 28. inc. 19. Iob.

decay in the *Winter*, and its *budding*, and bloſſoming in the *Spring*, & ſo concludes *omnia pereundo ſervantur, omnia interitu reformantur*, all things are *preſerv'd* by periſhing, and *perfected* by dying. Whence it inevitably followes that *Man*, the *Lord* and maſter of the *vniverſe*, for whoſe ſake the Creatures partake their thriving *viciſſitudes* cannot dye for ever; ſince 'tis not probable he ſhould be *exceeded* in perfection by ſuch *inferiors* which were made to *ſerue* him, but his *death* muſt needs be better then his former *life*, becauſe out of it he ſhall not meerely be *reſtor'd* to what he *loſt*, but be poſſeſs'd of much more then ever before he had *title* to. He ſhall not onely be *reviu'd*, but riſe vp, and *flouriſh* too: for ſo much lies open in the verbe ζωοποιήσει ſhall *quicken*; He which rais'd Chriſt from the dead ſhall alſo *quicken*, which is the *benefit* that redounds to vs, vpon the raiſing of our mortall bodies.

Oecumenius obſerves the *Apoſtle* ſayes not

not ἀναστήσει, but ζωοποιήσει, to put a difference betwixt raising the *Iuſt*, & *vnjuſt*. All ſhall have ἀνάστασιν, their riſing againe to *life*, but all ſhall not be *quickn'd*. ζωοποιήσει is of a larger extent then ἀναστήσει, it is not to *life* alone, but εἰς ζωὴν, καὶ δόξαν, to life, and *glory*. Such as deſpiſe God, and goodneſſe ſhall *wake* out of the *duſt*, but to perpetuall ſhame, and *confuſion*. They ſhall riſe in the liſt, and *bed-roll* of obdurate, impenitent ſinners, to *endleſſe* torments. They ſhall not be *quickn'd* in the *Ranke* of Saints to liue with *Chriſt* in the ſight of *God*. It were well with theſe *Wretches* if the *Sea*, and the *Graue* might ſtill *retaine* them; for 'tis to be wiſh'd rather to knowe nothing after death, then to be rais'd to heare that *fearefull* ſentence, *Goe yee curſed into everlaſting fire*. Better ſtill to ſay to the wormes, you are my *brethren*, and *ſiſters*, Iob. 19.
and to corruption, thou art my *mother*, then having broke off *alliance* with them, to be in a farre worſe *family* of *damned* Spirits, and *tormented* Ghoſts. 'Tis remarkeably

ſet.

ſet downe in the 27. of S. *Mathew* that
S. Mat. 27. 52. when *Chriſt* roſe, many dead bodies of the *Saints* aroſe. Not one *wicked* man did riſe when *Chriſt* roſe, to *premoniſh* vs that none ſhall feele the *benefit* of his *quickning Spirit* but ſuch who are *incorporated* into Him by a liuely *faith*.

Life, ſenſe, and motion, the *vnion* of the body, and ſoule, with the *vnſeperable* faculties of them both, are the *endowments* of nature, and though they ſuffer diſſolution, Chriſt doth *reſtore* theſe to all with whom He did *Communicate* in nature. Immortall *peace*, & *glory* are the gifts of God; *Chriſt* hath *appropriated* theſe onely to thoſe, who *perſevere* in ſaving grace. He is *Judge* of *all*, and ſhall raiſe *all*; He is *head* of his owne *body*, and ſhall *quicken* his owne *members*. As *Judge*, He ſhall draw all to his *tribunall* ſeate, and in flaming
2. Theſ. 1. fire ſhall render *vengeance* to them that have not knowne *God*, nor obey'd the *Goſpell*. As *head*, He knowes his owne *members*;

members; and the *cloud* ſhall *catch* them vp, and they ſhall liue for ever with the *Lord* in permanent *felicity*. Though their bodies in this tranſitory ſtate be mortall, vile bodies which muſt be *deſtroy'd*, yet I cannot ſet out the *glory* of them, when they ſhall be *quickn'd* in the *generall* reſurrection. 'Tis *ſowne a naturall body*, ſaith S. *Paul*, 'tis rais'd a *ſpirituall* body. Not as if it ſhould be without the *parts*, and *dimenſions* which our bodies now have, but in regard of the *condition* it ſhall then reſt in. 1. Theſſ. 4.

When our bodies riſe *glorify'd*, they will be *enrich'd* with ſuch a ſpirituall *quality* that like *ſpirits* they ſhall be *ſuſtain'd* by the *power* of *God* without the helpe of all *naturall* meanes. Some thinke they are call'd *ſpirituall* bodies in reſpect of their *operation*, their ſtrength, and *agility* being ſo great, *vt licet adſit motio, abſit fatigatio*, that in the pure heaven aboue the cloudes they will move *vpward*, and *downeward*, or what way they *pleaſe*, without *defatiga-* *Aq. 3. part. q. 54. art. 2.*

tion, whereas now we cannot ſo much as walke *forword*, or performe any act without *wearineſſe*. I conceive that expoſition, which the Maſter of the Schooles addes in the 3. *part* of his *Summes*, to be moſt *ſatiſfying*. The bodies, ſaith he, which ſhall be *quickn'd*, are term'd *ſpirituall*, becauſe in that ſtate of *glory* the body ſhall be wholy ſubject to the *ſpirits direction* without *reluctation*, or ſtrugling of the fleſh. There ſhall be no complaint that the *law* of the *members* rebell againſt the *law* of the *mind*, but the *ſpirit* ſhall be *all* in *all*, leading, and guiding our bodies in all *holy* duties. Others to magnifie their future *eminency* allott them a ſubtle, *penetrating* power; whereby they become able to pierce through any *ſolid* obſtacle with as much *facility* as we paſſe through the water, or ayre.

2. 54. *ar.* 1.

We will let ſlippe theſe *ſubtleties*, being deſirous to be *thankfull*, and not *curious*. 'Tis enough we are aſſur'd our *fraile* bodies

dies ſhall be conformable to Chriſt's *glo-* Phil. 3. 21.
rious body. They ſhall ſhine as the *bright-*
neſſe of the *Firmament*, and be as the *ſtarres* Dan. 12.
for ever. Yea our Saviour in the 13. of S.
Mathew enlargeth their *dignity* farther, ſay-
ing they ſhall ſhine as the *Sunne* in the
kingdome of their Father.

Thus *God* reſerves our beſt *diſh laſt*, he Iob. 42.
bleſſeth our *later* end, as he did *Iob's*,
more then our *beginning*. The *wombe* of
the *grave* ſhall give backe our bodies in
greater *perfection* then we receiv'd them
from our *Mothers* Belly. The olde *ragged*
Coate of our *fleſh* ſhall be *ſcour'd* from all
naturall *infirmities*, and as a *recompence* for
mouldring in the *earth* it ſhall be overclad
with a *veſtment* of immortall *glory*. But
who are theſe that may live, and die in ex-
pectation of ſuch a bliſſe? They are ſuch,
in whom the *ſpirit* of *Chriſt* keepes a *ſtand-*
ing houſe to dwell in, which is the *period*
of my Text, and the *condition* requir'd to
qualifie vs for riſing with *Chriſt*, the *reſi-*

ding, or *inhabiting* of the *Spirit* in vs. He that rais'd *Christ* from the dead, ſhall alſo *quicken* your mortall bodies by his *ſpirit* that *dwells* in you.

Paræus herein well notes that this *metaphor* οἰκεῖ placeth the *ſpirit* of God in vs, *non tanquam Hoſpitem*, not as a ſtranger, without *reſpect*, but as an *inhabitant*, whoſe *tenure* ſhould hold ſo long as *life* holds. Now where ſuch a *Maſter* of a houſe *dwells*, *in ea imperat*, there he *rules*, and governes, and lookes to be obey'd. So that if we hope to riſe in a *glorify'd* eſtate, we muſt not be contented with a *flaſh* of the *ſpirit*, which is no ſooner *receiv'd* then *loſt*, as it was with *Saul*, but we are to labour that the *ſpirit* may have a *ſtate* of *perpetuity* in the *whole* man. For if our frequent *recidivations*, or *relapſes* into ſinfull courſes doe ſo *grieue* his *Holyneſſe* that he quite forſakes our *houſes* of *Clay* before their diſſolution, it will be in vaine to expect that after death He ſhould repaire them a *new*,

and

and provide for us houſes *without hands*, and eternall in *heaven*. It is a *meaſured* truth, Our bodies cannot be *glorified* at the comming of *Chriſt*, except our ſoules bee firſt *ſanctified* by the Spirit of *Chriſt* inhabiting in us. I grant 'tis the gracious *office* of the *holy Ghoſt* to *ſeale* us to the day of *Redemption*, but if men ſhall *ſlight*, and have no *regard* of the *ſeale*, delighting to *raze* out his holy *impreſsions*, whereby their ſoules become *inſtar raſæ tabulæ*, like a bare, *empty* table-booke, wherein no *characters* of *piety* are ſenſible, & *viſible*, how can they *make account* that his Eye of *Providence* ſhould *watch* their bodies when they *lye* in the *duſt*, and bring them out to *happineſſe*? It is his *goodneſſe* to conſecrate our bodies as *Temples* for *Himſelf* to dwell in, but if we *debaſe*, and demoliſh theſe his *Temples* by *ſitting* upon the *Lees*, and *perſiſting* in lewd *impurities*, he will abandon theſe his *dwellings*, and deſtroy us for deſtroying them. For if our *Saviour* was ſo angry with them, which polluted the

Epheſ. 4. 30.

1. Cor. 3. 16.

S. Ioh. 2. 15. *materiall* temple that he made a whip, and *ſcourg'd* them thence, much more will the *fury* of his *indignation* burne againſt ſuch, who ceaſe not to *proſtitute* his *ſpirituall* Temples to all filthineſſe and uncleaneſſe.

It is too true that the beſt of men, while they live here, are troubl'd, and vex'd with the *burthen* of their *corruptions*, not onely Rom. 8. 23. the creatnres ſaith *S. Paul*, but all *wee*, which have receiv'd the *firſt fruits* of the *Spirit*, *we*, which are *Apoſtles*, and *Teachers* of the Church, doe ſigh, and groane, in regard the *tang*, and *reliſh* of the fleſh is ſtill ſending up noyſome vapours to *chill*, and *damp* the devotion of the ſoule. Yet 'tis as true that if the *holy Ghoſt* keepe his *dwelling* in a mans *heart*, ſuch a one will finde his *will* reclaim'd, and *reform'd*, his minde *reſolv'd* conſtantly to walke with *God*, ſo farre as humane *frailty* will *permit*.

Act. 19. v. 2. If I were to preach to a *Congregation*, which like ſome in the *Acts* did not *know* there

there was a *holy Ghoſt*, I could *ſpinne*, and draw out my diſcourſe to a *vaſt* extent, by deſcribing the *Notes*, and *Markes* of the *Spirits inhabiting* in us, by laying down the *meanes* how to *retaine* his comfortable *dwelling* with us, but here, where *knowledge* wants not the *roote* of *Iudgement*, my endeavour is to ſpeak *Multùm, non Multa*; rarather *much* in a *Litle*, then exceeding *Much*, and yet very *litle*.

Now bleſſed be the *God*, and *Father* of our Lord *Ieſus* Chriſt, which according to his abundant mercy hath begotteen us againe to a *lively hope* by the Reſurrection of *Ieſus* Chriſt from the dead to an *inheritance* incorruptible, undefil'd, that fadeth not away, but is *reſerv'd* in heaven, to which we beſeech him to bring us out of this *Vale* of miſery in his *due* time. 1.S.Pet. 11.v.3.4

AMEN.

FINIS.